

**THE ETERNAL  
SECURITY  
TEACHING.**

By

J. L Stauffer

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“Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall REMAIN in you, ye also shall CONTINUE in the Son, and in the Father.” (1 John 2:24)

What is meant by the “eternal security teaching”? Some ministers and Christian workers speak against it, others defend it. Those who hold it, claim for



embraces the teaching of eternal security? These thought stimulating queries should cause us to desire the truth on this live issue.

## **The Eternal Security Teaching Defined**

There is perhaps no teaching that at first sight has a greater appeal to the sincere believer than this doctrine. There are expressions of the greatest loyalty to the Word of God. There is no teaching that apparently at first sight exalts Jesus Christ more than this does. The thought















summarized in the following way: that eternal life once received can never be forfeited by any act or determination of the human will; that eternal life is a gift and cannot be withdrawn; that if you deny eternal security, then you assert that salvation is by works, by means of human merit, and not by grace; that to deny eternal security is to belittle the finished work of Christ; that since believers become ministers of Christ's body, if you deny eternal security, then Christ will have a mutilated body throughout

eternity; that Christians may backslide, imperil their reward, lose their fellowship with the Master, but can never lose their salvation or go into apostasy.

## **Three Steps in the Eternal Security Doctrine**

The eternal security teaching is presented in about three steps, occurring in logical sequence. No one who accepts the first step or presentation of the issue can avoid the other two





little criticism for the first step as stated above. The man who does not want to sin and trusts in the keeping power of Christ is certainly secure. The weakness in the first step is the fact that no conditions are admitted in connection with our keeping.

The second step is unscriptural because it throws the responsibility of the sinning saint's recovery on the Lord. Incidents will be given later on to show that man's free will enters in, and that God will do nothing in the salvation of sinners and the recovery of

sinning saints that violates this God-bestowed attribute of personality.

The last step is the ultimate one that believers in eternal security will hold, if they are consistent with their avowed principles. Newly won converts do not get the “third step teaching” in the beginning. The very thought that a saved man is secure in sin would be repelling to a new disciple. As one grows in knowledge concerning the favourite arguments of the eternal security teachers and their mode of Biblical interpretation, he becomes



reconciled to the third and final form in which this doctrine manifests itself.

## **Not Biblical Assurance**

Eternal security is not Biblical assurance. Assurance is the right and heritage of every true believer in Jesus Christ. God intends that saved people should know that they are saved. The Gospel of John was written to show us how to be saved. The Epistle of John tells us how we may know we are saved. God in mercy withholds assurance from



in sin. Christ keeps from sin, not in sin. Following will be found a few of the many precious Scriptures asserting Biblical assurance: 1 John 3:2, 20, 21; 2: 1, 17, 24; Romans 8:16; Hebrews 7:25; John 1:12, 13; 1 John 5:13; Jude 1:24.

**1Jn 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.**

**1Jn 3:3 And every man**

that hath this hope in him  
purifieth himself, even as  
he is pure.

1Jn 3:20 For if our heart  
condemn us, God is  
greater than our heart, and  
knoweth all things. 1Jn  
3:21 Beloved, if our heart  
condemn us not, then  
have we confidence  
toward God

1Jn 2:1 My little  
children, these things  
write I unto you, that ye sin  
not. And if any man sin, we  
have an advocate with the  
Father, Jesus Christ the  
righteous:

1Jn 2:17 And the world

passeth away, and the lust thereof: but he that doeth the will of God abideth forever.

1Jn 2:24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

Rom 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

Heb 7:25 Wherefore he is able also to save them

to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Joh 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Joh 1:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

1Jn 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have

eternal life, and that ye may believe on the name of the Son of God.

Jud 1:24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

## **Eternal Security Problems**

The eternal security teaching seems to have originally grown out of such unscriptural teachings as limited atonement, unconditional election, foreordination and





agree on at least one point, namely, that a believer once saved cannot be lost under any circumstances or conditions.

One of the problems facing the doctrine is the election problem. Has God elected certain ones from all eternity to be saved? Did God foreordain certain ones to be saved? If certain ones are foreordained to be saved, then others must be outside of the elect group, and they in turn are foreordained to be lost; those who are elected to be saved will be saved. Those who are elected to be lost





















elect ones can come, and the others cannot, according to some eternal security teachers? Calvinists have wrestled with this problem for centuries. The present tendency among them is to abandon much of their creedal teaching along this line.

The writer is aware that many converts to the eternal security teaching did not think through all that this doctrine can lead to before they accepted it. The writer gives this as a personal testimony

concerning a past experience in his own life. Many today hastily accept this doctrine, feeling that here is a new mine of truth that they have just discovered, but in reality it is an old mine that is largely abandoned, except the eternal security vein, which is still worked hard.

## **Errors of the Eternal Security Teaching**

Reader, if you have become involved in this erroneous teaching, do not throw aside this article hastily. If you have the





salvation and conditions of keeping are not named in every Scripture. Scriptures of warning are addressed to such believers as may be careless, indifferent, trifling, boastful, or presumptuous.

The usual group of Scriptures quoted by the eternal security believers are the kind that are needed to encourage and sustain the fearful, trembling, and weak saints who earnestly desire to do the will of their Lord, but are harassed by the devil and beset with doubts. “Yet forty days and Nineveh

shall be destroyed, was a “verily” as far as the statement was concerned, but there was an “if” implied in one of the promises of God. (See Jeremiah 18:1-12.)

**Jer 18:1** The word which came to Jeremiah from the LORD, saying, **Jer 18:2** Arise, and go down to the potter's house, and there I will cause thee to hear my words. **Jer 18:3** Then I went down to the potter's house, and, behold, he wrought a work on the



wheels. Jer 18:4 And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. Jer 18:5 Then the word of the LORD came to me, saying, Jer 18:6 O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. Jer 18:7 At what instant I shall speak concerning a nation, and concerning a

kingdom, to pluck up, and  
to pull down, and to  
destroy it; Jer 18:8 If that  
nation, against whom I  
have pronounced, turn  
from their evil, I will repent  
of the evil that I thought to  
do unto them. Jer  
18:9 And at what instant I  
shall speak concerning a  
nation, and concerning a  
kingdom, to build and to  
plant it; Jer 18:10 If it do  
evil in my sight, that it  
obey not my voice, then I  
will repent of the good,  
wherewith I said I would  
benefit them. Jer  
18:11 Now therefore go

to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD; Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good. Jer 18:12 And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart.

Such Scriptures as John

10:27, 28, 29; Colossians 3:1-3; John 3:36; 5:24; Jude 1:24; Romans 8:34-39; Hebrews 7:25 and a lot of others that might be given are precious to every believer.

**Joh 10:27 My sheep hear my voice, and I know them, and they follow me: Joh 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. Joh 10:29 My Father, which gave them me, is greater than all; and**

no man is able to pluck them out of my Father's hand.

Col 3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Col 3:2 Set your affection on things above, not on things on the earth. Col 3:3 For ye are dead, and your life is hid with Christ in God.

Joh 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the

wrath of God abideth on him.

Joh 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Jud 1:24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

Rom 8:34 Who is he that condemneth? It is Christ

that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Rom 8:35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Rom 8:36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Rom 8:37 Nay, in all these things we are more than conquerors through him

that loved us. Rom  
8:38 For I am persuaded,  
that neither death, nor life,  
nor angels, nor  
principalities, nor powers,  
nor things present, nor  
things to come, Rom  
8:39 Nor height, nor  
depth, nor any other  
creature, shall be able to  
separate us from the love  
of God, which is in Christ  
Jesus our Lord.

Heb 7:25 Wherefore he  
is able also to save them  
to the uttermost that come  
unto God by him, seeing  
he ever liveth to make  
intercession for them.





not violate by His  
sovereignty, His  
omnipotence, His election,  
or any other office or  
attribute belonging to  
Deity. The condition that  
saves is the same condition  
that keeps.

Eternal security believers  
constantly underscore  
“hath” in John 5:24 but  
overlook the condition,  
“believeth.”

**Joh 5:24** Verily, verily, I  
say unto you, He that  
heareth my word, and  
believeth on him that sent  
me, hath everlasting life,

and shall not come into condemnation; but is passed from death unto life.

They will take John 10:27-29 and underscore the “never perish” and “no man is able to pluck them out of my hand,” but ignore the fact that this promise is made to the sheep that hear his voice and follow him.

**Joh 10:27** My sheep hear my voice, and I know them, and they follow me: **Joh 10:28** And I give unto them eternal life; and

they shall never perish, neither shall any man pluck them out of my hand. Joh 10:29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

As long as this condition continues, the keeping continues. No other interpretation is consistent with free moral agency.

2. Eternal security teaching wrests Scripture to establish its claims. It



or it may have been written to the Jews, and is therefore not applicable to the Christian believer.

a) They cannot find an appropriate New Testament Scripture to show that what God does, He does forever, so they will quote Ecclesiastes 3:14.

**Ecc 3:14 I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.**

It is not sound Biblical exegesis to support a New Testament teaching by the isolation of an Old Testament text from its context as is done in this instance.

b) They will use Romans 11:29

**Rom 11:29 For the gifts and calling of God are without repentance.**

to prove that the gift of eternal life is not subject to recall by God, but deny the right of anyone to use Romans 11:19-28,

Rom 11:19 Thou wilt say then, The branches were broken off, that I might be grafted in. Rom 11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: Rom 11:21 For if God spared not the natural branches, take heed lest he also spare not thee. Rom 11:22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue



in his goodness: otherwise thou also shalt be cut off. Rom 11:23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. Rom 11:24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? Rom 11:25 For I would not, brethren, that ye should be ignorant of

this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. Rom 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: Rom 11:27 For this is my covenant unto them, when I shall take away their sins. Rom 11:28 As concerning the gospel, they are enemies

for your sakes: but as touching the election, they are beloved for the fathers' sakes.

which is the context of verse 29 to show that the Gentile's continuance in favour of God was conditioned upon faith. It is poor exegesis, to say the least, to use verse 29 to prove a doctrine for Christian believers and then deny the application of verses 19-28 to the same group.

c) They will quote Psalm 51:12

**Psa 51:12    Restore unto  
me the joy of thy salvation;  
and uphold me with thy  
free spirit.**

to prove that a believer  
loses the JOY of salvation”  
when he sins, but deny the  
right of others to quote  
Psalm 51:11.

**Psa 51:11    Cast me not  
away from thy presence;  
and take not thy holy spirit  
from me.**

Let me quote from a  
pamphlet by one of the



had the Holy Spirit, and further that David was in danger of losing the Holy Spirit, but could not lose his salvation, nothing but the joy of it. Reader, do you believe that David could have had salvation without the Holy Spirit?

d) They will tell you that Hebrews 6:4-6 does not describe a true believer, and then will misinterpret the various statements to confirm their claim.

**Heb 6:4 For it is impossible for those who were once enlightened,**

and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, Heb 6:5 And have tasted the good word of God, and the powers of the world to come, Heb 6:6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

They will deny that the word “partaker” (meaning “having part with”) in this reference could mean actual connection with the

Holy Spirit, but they accept the same word and allow the real meaning of the word without quibbling in Hebrews 3:1, 14; 12:8; 2 Timothy 1:8; 2 Peter 1:4.

**Heb 3:1** Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

**Heb 3:14** For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

**Heb 12:8** But if ye be



without chastisement,  
whereof all are partakers,  
then are ye bastards, and  
not sons.

2Ti 1:8 Be not thou  
therefore ashamed of the  
testimony of our Lord, nor  
of me his prisoner: but be  
thou partaker of the  
afflictions of the gospel  
according to the power of  
God;

2Pe 1:4 Whereby are  
given unto us exceeding  
great and precious  
promises: that by these ye  
might be partakers of the  
divine nature, having  
escaped the corruption

that is in the world through  
lust.

e) They will attempt to  
show that the word “taste”  
in Hebrews 6:4-6

Heb 6:4 For it is  
impossible for those who  
were once enlightened,  
and have tasted of the  
heavenly gift, and were  
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Holy Ghost, Heb 6:5 And  
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of God, and the powers of  
the world to come, Heb  
6:6 If they shall fall away,  
to renew them again unto

repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

did not mean participation in salvation or to experience anything of salvation, but they accept the same word without reserve and allow it to hold that very meaning in Matthew 16:28; Luke 14:24; John 8:52; Hebrews 2:9; 1 Peter 2:3.

**Mat 16:28 Verily I say unto you, There be some standing here, which shall**

not taste of death, till they see the Son of man coming in his kingdom.

Luk 14:24 For I say unto you, That none of those men which were bidden shall taste of my supper.

Joh 8:52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

Heb 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death,

crowned with glory and honour; that he by the grace of God should taste death for every man.

1Pe 2:3 If so be ye have tasted that the Lord is gracious.

f) They will attempt to mar the force of the word “abide” as found in John 15:1-7,

Joh 15:1 I am the true vine, and my Father is the husbandman. Joh

15:2 Every branch in me that beareth not fruit he taketh away: and every

branch that beareth fruit,  
he purgeth it, that it may  
bring forth more fruit. Joh  
15:3 Now ye are clean  
through the word which I  
have spoken unto  
you. Joh 15:4 Abide in  
me, and I in you. As the  
branch cannot bear fruit of  
itself, except it abide in the  
vine; no more can ye,  
except ye abide in  
me. Joh 15:5 I am the  
vine, ye are the branches:  
He that abideth in me, and  
I in him, the same bringeth  
forth much fruit: for  
without me ye can do  
nothing. Joh 15:6 If a

man *abide not* in me, he is *cast forth* as a branch, and is *withered*, and men gather them, and *cast them into the fire*, and they are burned. Joh 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

but will accept it without question when found in such verses as John 3:36; 8:35; I John 2:6; 3:14, 15.

Joh 3:36 He that believeth on the Son hath everlasting life: and he

that believeth not the Son shall not see life; but the wrath of God abideth on him.

Joh 8:35 And the servant abideth not in the house for ever: but the Son abideth ever.

1Jn 2:6 He that saith he abideth in him ought himself also so to walk, even as he walked.

1Jn 3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 1Jn 3:15 Whosoever hateth



**his brother is a murderer:  
and ye know that no  
murderer hath eternal life  
abiding in him.**

In John 15 we have the language of a parable. Christ is the Vine. He says so. Christians are the branches. Unfruitful ones are taken away. They were in Him in verse two. “If any man” is usually applied to an unconverted one, but the unconverted are not in Him. This message was for age-long application and so Christ simply said: “If any man [literally ‘any one’]

abide not in me, he is cast forth as a branch . . . and men gather them, and **cast them into the fire.**” Let us review the symbols. Christ is the Vine, Christians are the branches. Why should not the men (reapers) be the angels here like in Matthew 13?

**Mat 13:36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. Mat**

13:37 He answered and said unto them, He that soweth the good seed is the Son of man; Mat

13:38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; Mat 13:39 The

enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the

angels. Mat 13:40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. Mat

13:41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; Mat 13:42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Mat 13:43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Fire in Matthew represents future punishment, why not the same here? Why











repeated, unconfessed sins,  
on the part of a child of  
God?

First, we shall consider  
the **negative answer**:

1. He does not cease to be God's child.
2. He does not forfeit eternal life.
3. He does not lose the Holy Spirit.
4. He does not become unfit for heaven.
5. He does not eternally perish.

**Positive side:**

1. His communion with God is broken.





**Gal 6:1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.**

What of the one who really hates sin and resists it; who truly and daily endeavours with all his might to please God and glorify Christ, who actually does seek first the Kingdom of God and His righteousness (Matthew 6:33),

**Mat 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.**

but who, nevertheless, is conscious that he offends in many things (James 3:2),

**Jas 3:2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.**

what are the









God of such folly is unthinkable.

It was written to Christians, **“If ye live after the flesh, ye shall die”** (Romans 8:13). How can Christians continue to live after the flesh and remain secure in their standing before God?

**“But when we are judged, we are chastened of the Lord, that we should not be condemned with the world”** (I Corinthians 11:32). Here the purpose of chastisement for sin is stated. The object is to keep believers from being

condemned with the world. If the chastened ones do not repent and turn from their sins, they will be condemned with the world. If eternal security were true, then these believers would be as sure of heaven in their sin as if they were already there, whether they repented or not.

**“That ye receive not the grace of God in vain”** (2 Corinthians 6:1). Here is a possibility. Here is a warning to believers. Eternal security virtually denies that a believer can receive the grace of God in vain. Was Paul wrong?

*“Take heed, brethren, lest there be in any of you an evil heart of unbelief, in DEPARTING from the living God” (Hebrews 3:12).*

Is this an empty warning? Is there no possibility of departure here? Certainly one who knows not God, could not depart from the living God through an evil heart of unbelief. A sinner with an evil heart knows not God and is already far from God by nature. This warning was addressed to **“holy brethren, partakers of the**

**heavenly calling”**  
(Hebrews 3:1).

**“For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end”**  
(Hebrews 3:14). Then follows an actual historical incident that is held up to us as a warning, Hebrews 3:15-19,

**Heb 3:15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. Heb 3:16 For some, when**

they had heard, did provoke: howbeit not all that came out of Egypt by Moses. Heb 3:17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? Heb 3:18 And to whom sware he that they should not enter into his rest, but to them that believed not? Heb 3:19 So we see that they could not enter in because of unbelief.

1 Corinthians 10:1-12.

1Co 10:1 Moreover,

brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 1Co 10:2 And were all baptized unto Moses in the cloud and in the sea; 1Co 10:3 And did all eat the same spiritual meat; 1Co 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. 1Co 10:5 But with many of them God was not well pleased: for they were

overthrown in the wilderness. 1 Co

10:6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. 1 Co

10:7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. 1 Co 10:8 Neither

let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. 1 Co

10:9 Neither let us tempt

Christ, as some of them  
also tempted, and were  
destroyed of  
serpents. 1 Co

10:10 Neither murmur ye,  
as some of them also  
murmured, and were  
destroyed of the  
destroyer. 1 Co 10:11 Now  
all these things happened  
unto them for ensamples:  
and they are written for  
our admonition, upon  
whom the ends of the  
world are come. 1 Co  
10:12 Wherefore let him  
that thinketh he standeth  
take heed lest he fall.



The excommunication of the sinning believer in 1 Corinthians 5 was designed for his repentance and restoration. Eternal security teachers declare this man would have remained saved, even though he would not have confessed his sin and forsaken it. Then we are face to face with the words that follow in the sixth chapter, verses 9 and 10.

**1Co 5:9 I wrote unto you in an epistle not to company with fornicators: 1Co 5:10 Yet**

not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. 1 Co 5:11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. 1 Co 5:12 For what have I to do to judge them also that are without? do not ye judge them that are within? 1 Co

5:13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

(1) If this man would have been saved without repenting of his fornication, then God would have had a fornicator in glory despite the testimony of about a dozen Scriptures to the contrary. (2) Or we will have to decide that fornication is no longer fornication when committed by a saint, and

then Paul was wrong in so designating it. (3) Or we are faced with the fact that this man needed to confess and disown his sin or be condemned. We are thankful he did the latter, according to 2Corinthians 2:3-10, and again came into fellowship with his Lord.

**2Co 2:3** And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all. **2Co 2:4** For out of

much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. 2Co 2:5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. 2Co 2:6 Sufficient to such a man is this punishment, which was inflicted of many. 2Co 2:7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps

such a one should be  
swallowed up with  
overmuch sorrow. 2Co  
2:8 Wherefore I beseech  
you that ye would confirm  
your love toward  
him. 2Co 2:9 For to this  
end also did I write, that I  
might know the proof of  
you, whether ye be  
obedient in all things. 2Co  
2:10 To whom ye forgive  
anything, I forgive also: for  
if I forgave anything, to  
whom I forgave it, for your  
sakes forgave I it in the  
person of Christ;

Peter likewise sinned

grievously in his denial of the Lord. Jesus had said: **“Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not.”**

For faith to fail would have been fatal, for we are **“Kept by the power of God through faith.”** We are saved by faith and kept by faith. God does the saving and the keeping, but human responsibility is involved in the word FAITH. If there had been no possibility of faith failing in Peter, then Christ’s prayer was





allowed themselves to be governed by the cry of the multitude and sought by the Word of God to justify the awful carnage. One wrote a pamphlet of about one hundred pages entitled, "SHOULD A CHRISTIAN FIGHT?" In this booklet he characterized war as "butchery," "dirty," "hell," "denial of Jesus," "drunk with blood," "assisting the prince of hell, I'll murder," "idolatry," a modern Moloch," and many other names that were quite fitting to describe the awful carnage.

After a loyal Biblical discussion all the way through the book, with one small paragraph, he revealed his eternal security bias and discounted all he said in these words: “This truth (the unscripturalness of war) is the logical, practical, and inevitable application of what you have espoused so long and with such remarkable and God-given success. We therefore implore you with tears, now that the test has come, not to deny the faith through cowardice as Peter denied his Lord. This truth

though not vital to salvation, is like many others, vital to future rewards.” According to this teacher, war is murder and “ye know that no murderer hath eternal life abiding in him”; yet, according to his teaching, believers can murder their fellowman and go to heaven and lose nothing but some of their reward.

Reader, beware of a teaching that holds it possible for a believer to live after the flesh, follow the dictates of a hostile world, deny his Lord, and still be sure of heaven. The

Gospel of Jesus Christ delivers us from the guilt of sin, the intercessory work of Christ gives us power over sin if we appropriate it, and His second coming will deliver us from the presence of sin. There is no security in sin for either saint or sinner.

4. The eternal security teaching cannot consistently hold man to be a free moral agent.

Free moral agency (freedom to choose) and eternal security are incompatible. Our Lord said, "Repent ye, and believe the Gospel." Eternal

security teachers declare that according to Ephesians 2:1 man is “dead in trespasses and sins.” They say: “How can a dead man repent?” Yet they repeatedly say: “Believe, believe, believe!” We would like to inquire as to how a dead man can believe?

“Dead in trespasses and sins” is not the only description of the natural man. Man is an enemy. This suggests the hostility of a living man needing reconciliation. Man is said to be without strength. This suggests helplessness. Man is blinded by the devil and

Christ alone can give sight. Man is a foreigner. Christ alone can make him a fellow citizen with the saints. Many other figures are used to describe man. If “dead in trespasses and sins” were the only description of the natural man, or of a man in sin, then we might feel that the Calvinist’s interpretation was true and the denial of the free moral agency of man was justified, but since there are so many other terms used to uphold the teaching of free moral agency while emphasizing depravity, we have another







Read the following testimonies to the free moral agency in both Testaments:

**Come now**, and let us **reason together**, saith the Lord. Isaiah 1:18.

Ho, every one that thirsteth, **come** ye. Isaiah 55:1.

**Come unto me**, all ye that labour and are heavy laden. Matthew 11:28.

I have set before you life and death, **choose** life. Deuteronomy 30:19.

**Repent**, and **turn** yourselves from all your transgressions; so

iniquity shall not be your ruin. Ezekiel 18:30.

Bethsaida had. See Matthew 11:21.

**Mat 11:21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.**

He that **believeth** ... he that believeth not. John 3:18, 19.

God gave them over.

# Romans 1:26, 28.

Rom 1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever.

Amen. Rom 1:26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: Rom 1:27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward

another; men with men  
working that which is  
unseemly, and receiving in  
themselves that  
recompence of their error  
which was meet. Rom  
1:28 And even as they did  
not like to retain God in  
their knowledge, God gave  
them over to a reprobate  
mind, to do those things  
which are not convenient;

Every one of us shall give  
account of himself to God.  
See Romans 14:12.

Rom 14:12 So then  
every one of us shall give

*account of himself* to God.

Render to every man  
**according to his deeds.**  
Romans 2:6.

How often would I ... ye  
**would not.** Matthew  
23:37.

God desires salvation of  
all. See 1 Timothy 2:4.

1Ti 2:4 Who will have  
all men to be saved, and to  
come unto the knowledge  
of the truth.

**Ye will not come** [not  
cannot come] to me, that ye  
might have life. John 5:40.

If ye **believe not** that I am he, ye shall die in your sins. John 8:24.

As many as **received him**. John 1: 12.

5. The eternal security teaching denies the Biblical conditions for saving and keeping the believer.

The fact that man is a free moral agent is further proved by the conditions that are laid down for his salvation and for his keeping. Eternal security teachers cannot consistently hold otherwise than that those whom God has decreed to save, will be

saved and that irrespective of conditions. But what saith the Scripture?

Repentance is a condition leading to salvation (Mark 1: 15).

**Mar 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.**

It was the answer given to those who wanted salvation on Pentecost (Acts 2:38).

**Act 2:38 Then Peter said unto them, Repent,**

and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

The following Scriptures make it clear that repentance is absolutely required of all believers in this dispensation: Luke 24:47, 48; Acts 8:22; 17:30; 11:18; 26:20.

Luk 24:47 And that repentance and remission of sins should be preached in his name among all nations,



beginning at  
Jerusalem. Luk

24:48 And ye are  
witnesses of these things.

Act 8:22 Repent  
therefore of this thy  
wickedness, and pray  
God, if perhaps the  
thought of thine heart may  
be forgiven thee.

Act 17:30 And the times  
of this ignorance God  
winked at; but now  
commandeth all men  
everywhere to repent:

Act 11:18 When they  
heard these things, they  
held their peace, and  
glorified God, saying, Then

hath God also to the  
Gentiles granted  
repentance unto life.

Act 26:20 But shewed  
first unto them of  
Damascus, and at  
Jerusalem, and  
throughout all the coasts  
of Judaea, and then to the  
Gentiles, that they should  
repent and turn to God,  
and do works meet for  
repentance.

Faith is another  
condition. The jailer was  
told, “Believe on the Lord  
Jesus Christ, and thou shalt  
be saved” (Acts 16:31; Mark

16:16).

**Act 16:31** And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. **Mar 16:16** He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Confession of Christ openly is another condition (Romans 10:9-10).

**Rom 10:9** That if thou shalt confess with thy mouth the Lord Jesus, and

shalt believe in thine heart  
that God hath raised him  
from the dead, thou shalt  
be saved. Rom 10:10 For  
with the heart man  
believeth unto  
righteousness; and with  
the mouth confession is  
made unto salvation.

Other Scriptures make it  
plain that continued  
confession of Christ before  
the adulterous and sinful  
generation in which we live  
is absolutely essential to  
Christ's confession of us  
before the Father.

It is true there is no merit

that contributes toward our salvation in any of these conditions. These conditions call for the confession of Jesus Christ and our disowning of sin. There is no merit in confession of sin or making of restitution. **“By grace are ye saved THROUGH FAITH; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we**

should walk in them” (Ephesians 2:8-10). “Not by works of righteousness which we have done, but according to his mercy he saved us” (Titus 3:5). “The gift of God is eternal life through Jesus Christ” (Romans 6:23).

I offer you a great and expensive gift. You have your hands full of worthless objects. You refuse to drop the trash and consequently refuse to accept the gift. So it is with God and salvation. On the other hand, suppose you drop your trash and

accept the gift. YOU DID NOT MERIT IT BY PUTTING FORTH YOUR HAND, but you met a condition necessary to receiving the gift, and so with salvation. When you accept the gift you come into a covenant relation with God. A covenant implies a twofold responsibility. A covenant is a voluntary agreement, or it is no covenant at all. Can a man who has voluntarily come into covenant relation with God, also voluntarily withdraw from this relation? Eternal security says, "No." The

Bible on the other hand teaches the possibility, because the same conditions that were essential to becoming saved, are also necessary to remaining saved. The following Scriptures make clear that the Gospel of grace is a covenant as real as the Sinaitic covenant:

For these are the two covenants. Galatians 4:22-31.

**Gal 4:22** For it is written, that Abraham had two sons, the one by a bondmaid, the other by a



freewoman. Gal

4:23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Gal 4:24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. Gal

4:25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. Gal 4:26 But Jerusalem which is above

is free, which is the mother of us all. Gal 4:27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Gal 4:28 Now we, brethren, as Isaac was, are the children of promise. Gal 4:29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Gal 4:30 Nevertheless what saith the scripture? Cast

out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. Gal 4:31 So then, brethren, we are not children of the bondwoman, but of the free.

He is the mediator of a better covenant. Hebrews 8:6.

Heb 8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better

covenant, which was established upon better promises.

Hath counted the blood of the **covenant**, wherewith he was sanctified.

Hebrews 10:29.

Jesus the mediator of the **new covenant**. Hebrews 12:24.

The blood of the **everlasting covenant**. Hebrews 13:20.

(This same Greek word is also translated “testament” in a number of instances.

This cup is the **New Testament** in my blood.

Luke 22:20.

Able **ministers of the New Testament.** 2  
Corinthians 3:6.

We cannot overemphasize the power of God, but we can underemphasize and ignore man's responsibility. God cannot save a sinner independent of his meeting certain conditions. To do so would violate man's free moral agency that is likewise of divine origin. For the same reason God cannot keep a saint independent of his meeting certain conditions. Let me

illustrate by quoting four very precious Scriptures:

He is able to keep that which I have committed unto him against that day. 2 Timothy 1:12.

Wherefore he is able also to save them to the uttermost. Hebrews 7:25.

Now unto him that is able to keep you from falling. Jude 24.

Who are kept by the power of God; through faith unto salvation. I Peter 1:5.

These Scriptures teach a condition. Eternal security



To prove that eternal security believers admit conditions in the language of Scripture where it does not involve their pet doctrine, I want to call attention to John 3:36: **“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath Of God abideth on him.”** Eternal security believers underscore HATH, but ignore the condition in the present, progressive tense of BELIEVETH. Note the more serious inconsistency,



yea, wicked error.

If “believeth” is one act that assures eternal life, then with the same consistency and logic, believeth not would be the one act that insures eternal damnation. On the other hand, eternal security believers will tell you that IF the unbeliever does not continue in his unbelief, he can be saved, thus admitting a condition. How can they admit a condition in reference to the unbeliever and deny it with the believer? “Believeth” is a continuing condition and the believer

HATH life only as he CONTINUES to believe. If no condition were associated with the unbeliever, alas, no one could get saved.

6. Eternal Security denies the Biblical teaching on apostasy. **“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils”** (1 Timothy 4: 1). A brother wrote me recently that it does not say “depart from their faith,”

but “depart from the faith,” implying that these people were not true believers at any time in their life, and this is the position the eternal security teaching is forced to take in order to sustain its doctrine. But the people referred to here will depart from the faith because they are seduced and give heed to doctrines of demons.

You can't seduce the unregenerate. They are already walking “according to the course of this world” and according to “the prince of the power of the air.” They are already

“children of wrath.” Satan never ceased to dominate them. It cannot be people like this that the Spirit meant. Other uses of the word “depart” as found in Hebrews 3:12; 2 Timothy 2:19; II Corinthians 12:8; Acts 12: 10; 15:38; 19:9, always involve reality.

Heb 3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. 2Ti 2:19 Nevertheless the foundation of God standeth sure, having this

seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. 2Co 12:8 For this thing I besought the Lord thrice, that it might depart from me. Act 12:10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. Act

15:38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. Act 19:9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

Eleven out of the twelve apostles were kept. God and Christ would have kept Judas Iscariot, if he had







years after the incident of his death to distinguish him from the other Judas. It is a mark of identification and in itself throws no light upon the character of Judas Iscariot when he was chosen by our Lord. We have a similar designation regarding “Jeroboam, the son of Nebat, which made Israel to sin,” which throws no light upon Jeroboams’s character at the time the prophet Ahijah brought him the message from the Lord (I Kings 11:26-40).

**1 Ki**

**11:26**

**And**

**Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the king. 1Ki 11:27 And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breaches of the city of David his father. 1Ki 11:28 And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was**

industrious, he made him ruler over all the charge of the house of Joseph. 1Ki 11:29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field: 1Ki 11:30 And Ahijah caught the new garment that was on him, and rent it in twelve pieces: 1Ki 11:31 And he said to Jeroboam, Take

thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: 1Ki

11:32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:) 1Ki

11:33 Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the

children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father. 1Ki

11:34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes: 1Ki

11:35 But I will take the kingdom out of his son's hand, and will give it unto

thee, even ten tribes. 1Ki  
11:36 And unto his son  
will I give one tribe, that  
David my servant may  
have a light alway before  
me in Jerusalem, the city  
which I have chosen me to  
put my name there. 1Ki  
11:37 And I will take  
thee, and thou shalt reign  
according to all that thy  
soul desireth, and shalt be  
king over Israel. 1Ki  
11:38 And it shall be, if  
thou wilt hearken unto all  
that I command thee, and  
wilt walk in my ways, and  
do that is right in my sight,  
to keep my statutes and

my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee. 1Ki 11:39 And I will for this afflict the seed of David, but not for ever. 1Ki 11:40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

2. If Judas was a “devil” from the beginning as some

claim, then you have the startling fact to face that our Lord chose a devil as an apostle.

3. Our Lord foreknew who should betray Him from the beginning, but Judas had the same teaching, call, environment, and opportunity to make good as did the others. Divine foreknowledge does not interfere with man's free moral agency.

4. If Judas was a devil from the beginning, then such terms as were prophesied of him are hard to reconcile with the other teachings and principles of the



Master. “Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me” (Psalm 41:9). Would Jesus, knowing Judas was a devil, trusting him or call him His “own familiar friend”? A “devil” is an adversary and enemy; but if, as some eternal security teachers think, Psalm 55 is a prophetic Messianic psalm of which Ahithophel turning traitor to David was a type of Judas turning against the Lord, then we have a second witness from

the Psalms that it was not an enemy that reproached me. It was a man mine equal, my guide, and mine acquaintance. **"We took sweet counsel together, and walked unto the house of God in company"** (Psalm

**55:12-14**). Certainly this language does not describe one who was a devil from the beginning, as eternal security teachers affirm.

5. If Judas was a devil, while the other eleven were ordinary men, then you have another contradiction; viz., Satan casting out Satan, because the apostles

Judas included) were sent out two by two to heal the sick, cast out devils, and preach the Gospel. There is no intimation in the Gospel records that Judas was a misfit on this missionary journey. Other emissaries of Satan, when they tried to cast out a demon by the use of the name of Jesus, were not at all successful (see Acts 19:13-18).

**Act 19:13** Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name

of the Lord Jesus, saying,  
We adjure you by Jesus  
whom Paul  
preacheth. Act

19:14 And there were  
seven sons of one Sceva, a  
Jew, and chief of the  
priests, which did so. Act

19:15 And the evil spirit  
answered and said, Jesus  
I know, and Paul I know;  
but who are ye? Act

19:16 And the man in  
whom the evil spirit was  
leaped on them, and  
overcame them, and  
prevailed against them, so  
that they fled out of that  
house naked and

wounded. Act 19:17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. Act 19:18 And many that believed came, and confessed, and shewed their deeds.

Christ made it clear that Satan does not cast out demons (see Matthew 12:22-26; Luke 11:14-23).

Mat 12:22 Then was brought unto him one

possessed with a devil,  
blind, and dumb: and he  
healed him, insomuch that  
the blind and dumb both  
spake and saw. Mat  
12:23 And all the people  
were amazed, and said, Is  
not this the son of  
David? Mat 12:24 But  
when the Pharisees heard  
it, they said, This fellow  
doth not cast out devils,  
but by Beelzebub the  
prince of the devils. Mat  
12:25 And Jesus knew  
their thoughts, and said  
unto them, Every kingdom  
divided against itself is  
brought to desolation; and

every city or house divided against itself shall not stand: Mat 12:26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

Luk 11:14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. Luk

11:15 But some of them said, He casteth out devils through Beelzebub the chief of the devils. Luk 11:16 And others,

tempting him, sought of him a sign from heaven. Luk 11:17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. Luk 11:18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. Luk 11:19 And if I by Beelzebub cast out devils, by whom do your sons



cast them out? therefore shall they be your judges. Luk 11:20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. Luk 11:21 When a strong man armed keepeth his palace, his goods are in peace: Luk 11:22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. Luk 11:23 He that is not with me is against me: and he

**that gathereth not with me  
scattereth.**

**6. It was not until at the last feast that the devil entered into Judas, although Christ towards the close of His Galilean ministry (John 6:64-71) announced that one of the twelve would betray Him.**

**Joh 6:64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. Joh 6:65 And he**

said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. Joh 6:66 From that time many of his disciples went back, and walked no more with him. Joh 6:67 Then said Jesus unto the twelve, Will ye also go away? Joh 6:68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. Joh 6:69 And we believe and are sure that thou art that Christ, the Son of the living God. Joh

6:70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil? Joh 6:71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

Christ was omniscient and knew all events that would be connected with His life here on earth. Covetousness, greed, love of money, were doubtless the besetting sins of Judas and despite the warnings of our Lord against covetousness and “the

deceitfulness of riches,” these sins got the upper hand of Judas. He finally went to the chief priests, and of his own free will bargained about the sale of our Lord for silver.

7. John 17 does not say that Christ only received eleven apostles from the Father. He chose twelve at the beginning of His ministry that they might be with Him, and Christ was unable to keep one. Not because of a lack of power on Christ’s part, but because Judas was unwilling and this limited Christ’s keeping power. “Those that thou

gavest me I have kept, and none of them [that thou gavest me] is lost, but the son of perdition; that the Scripture might be fulfilled.” The literal Greek of part of John 17:21 is **“And no one of them has perished, except the son of perdition that Scripture might be fulfilled.”** This implies that Judas was once saved with the rest, but not fulfilling the conditions for Christ’s keeping, perished spiritually.

The Scriptures prophesied that there should be a betrayer, and

God foreknew that Judas would be he, but God did not foreordain Judas to be the betrayer of his Lord. If Judas, against his own will, was foreordained to be the betrayer, then the one who foreordained Judas would be responsible because Judas could not have helped it.

8. Last, “Judas by transgression fell” (Acts 1:16, 17, 25).

**Act 1:16** Men and brethren, this scripture must needs have been fulfilled, which the Holy

Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. Act 1:17 For he was numbered with us, and had obtained part of this ministry.

Act 1:25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

Judas was a man into whom Satan entered. He was no demon incarnate. If there were no erroneous



doctrine to defend, the various references about Judas Iscariot would present no difficulty at all to the eternal security teachers. The Judas episode would be simply a clear case of apostasy from the truth.

Any teaching that deals so carelessly with the Word of truth should be shunned. Any doctrine is false that tells you:

1. That Ananias and Sapphira as saved people could lie to God and the Holy Spirit and be smitten with divine judgment so that they died without

repentance and were still sure of heaven. (See Revelation 21:8, noting particularly the words, “all liars.”)

**Rev 21:8** But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

2. That the prodigal son

was safe, as a son, away from the father in the far country, although he himself declared he would perish if he did not return and the father said he was both dead and lost.

3. That tells you that you can make “shipwreck of faith” and still anchor safely in the harbour of heaven. Shipwrecks do not reach the harbour, unless salvaged (I Timothy 1:19).

**1Ti 1:3 When I left for Macedonia, I urged you to stay there in Ephesus and stop those who are**

teaching wrong doctrine.

1Ti 1:4 Don't let people waste time in endless speculation over myths and spiritual pedigrees. For these things only cause arguments; they don't help people live a life of faith in God. 1Ti 1:5

The purpose of my instruction is that all the Christians there would be filled with love that comes from a pure heart, a clear conscience, and sincere faith. 1Ti 1:6 But some teachers have missed this whole point. They have turned away from these

things and spend their time arguing and talking foolishness (which is what CALVINISTS DO). 1Ti 1:7 They want to be known as teachers of the law of Moses, but they don't know what they are talking about, even though they seem so confident (this DESCRIBES CALVINISTS EXACTLY). 1Ti 1:8 We know these laws are good when they are used as God intended. 1Ti 1:9 But they were not made for people who do what is right. They are for people who are disobedient and

rebellious, who are  
ungodly and sinful, who  
consider nothing sacred  
and defile what is holy,  
who murder their father or  
mother or other people.

1Ti 1:10 These laws are  
for people who are  
sexually immoral, for  
homosexuals and slave  
traders, for liars and oath  
breakers, and for those  
who do anything else that  
contradicts the right  
teaching 1Ti 1:11 that  
comes from the glorious  
Good News entrusted to  
me by our blessed God.

1Ti 1:12 How thankful I

am to Christ Jesus our Lord for considering me trustworthy and appointing me to serve him, 1Ti 1:13 even though I used to scoff at the name of Christ. I hunted down his people, harming them in every way I could. But God had mercy on me because I did it in ignorance and unbelief. 1Ti 1:14 Oh, how kind and gracious the Lord was! He filled me completely with faith and the love of Christ Jesus. 1Ti 1:15 This is a true saying, and everyone should believe it: Christ

Jesus came into the world to save sinners (ALL SINNERS)—and I was the WORST OF THEM ALL. 1Ti 1:16 But that is why God had mercy on me, so that Christ Jesus could use me as a prime example of his great patience with even the WORST SINNERS. Then others will realize that they, too, can believe in him and receive eternal life (WHICH IS WHAT THE CALVINISTS DENY, TEACHING THAT ONLY ELECT SINNERS CAN BE SAVED, and who exactly are the ELECT SINNERS?)



**NOBODY KNOWS!). 1Ti  
1:17 Glory and honor to  
God forever and ever. He  
is the eternal King, the  
unseen one who never  
dies; he alone is God.  
Amen. 1Ti 1:18 Timothy,  
my son, here are my  
instructions for you, based  
on the prophetic words  
spoken about you earlier.  
May they give you the  
confidence to fight well in  
the Lord's battles. 1Ti 1:19  
Cling tightly to your faith in  
Christ, and always keep  
your conscience clear. For  
some people have  
deliberately violated their**

consciences; as a result, their faith has been shipwrecked. 1Ti 1:20 Hymenaeus and Alexander are two examples of this. I turned them over to Satan so they would LEARN NOT TO BLASPHEME GOD. (which is what the CALVINISTS are DOING ALL THE TIME).

4. That tells you the salvation of the fornicator referred to in I Corinthians 5 would have been secure; and that he would have reached heaven even though he had not





